



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

PERIODICAL LITERATURE

CONDUCTED BY DR ALEXANDER F. CHAMBERLAIN

[NOTE.—Authors, especially those whose articles appear in journals and other serials not entirely devoted to anthropology, will greatly aid this department of the *American Anthropologist* by sending direct to Dr A. F. Chamberlain, Clark University, Worcester, Massachusetts, U. S. A., reprints or copies of such studies as they may desire to have noticed in these pages. — EDITOR.]

GENERAL

Abraham (O.) und von Hornbostel (E.).

Ueber die Bedeutung des Phonographen für vergleichende Musikwissenschaft. (Z. f. Ethn., Berlin, 1904, xxxvi, 222–236.) More exact investigation of music as a psychological and culture character of human races is desirable. The relations between text and music (difference of spoken and sung language, etc.) can be studied with the aid of the phonograph. Japanese and Siamese music has already revealed interesting facts. A brief syllabus for workers is given on pp. 232–233. The lack of relation among the Arabs between the meter of their poems, which has no *mora*, and music, as Dr Hartmann pointed out, is another curious fact.

von Andrian (F.) Dr Wilhelm Hein. (Mitt. d. Anthr. Ges. in Wien, 1904, xxxiv, 84–85.) Brief biography with notes on scientific activities.

Bartelletti (Veturia) Sugli individui a capelli rossi. (A. per l'Antr. e la Etnol., Firenze, 1903, xxxiii, 277–281.) General discussion with particular reference (and statistics) to Italy and France. Red hair is an anomaly, having more affinities with the blond than the brunet type, and is a product of the intermixture of blonds and brunets.

Bauer (M.) Beiträge zur anthropologischen Untersuchung des harten Gaumens. (A. f. Anthr., Brnshwg., 1904, n. f., ii, 159–184, i pl., i fg.) Gives details, with measurements, of examination of the hard palate in 214 skulls (European 101, Asiatic 57, African 22, American 10, Australasian and Polynesian 10). B.

concludes that the *torus palatinus* "is neither a fixed race-character nor a specific pathological stigma." The paraboloid form of the hard palate is most common in man, the ellipsoid U-form least. The height index of the hard palate is a new index.

Becker (C. H.) Panislamismus. (A. f. Religw., Lpzg., 1904, vii, 168–192.) Discusses the recent development of "Pan-Islamism" and the chief literature of the subject. In Persia no signs of this movement are to be found, for the sceptical Shiites rule the realm of the Shah. In Sunnite Islam, however, the doctrine of "Pan-Islam" has grown up, stimulated by the interference of the European world in the affairs of Africa and Asia. The long latent *idea* of "Pan-Islam" has now become a *movement*, with a political side that is opportunist.

Bertholon (L.) Note sur les marques sinapicales de certains crânes antiques. (Bull. Soc. d'Anthr. de Paris, 1904, v^e s., v, 55–56.) Cites Herodotus as to the nomad Libyans burning children on top of the head as a primitive medical process. The Guanches, certain Amerinds, did the same; neolithic man also.

Brown (C. F.) "The Long Hidden Friend," by John George Hohman. (J. Amer. Folk-Lore, Boston, 1904, xvii, 89–152.) Reprint, with introduction and explanatory notes, of Hohman's *The Long Hidden Friend* (Carlisle, Pa., 1863), a famous American book of folk-medicine, based on the "Gipsy Book," the "German Centennial Almanac," the "Book of Albertus Magnus," etc.

Chamberlain (A. F.) Proverbs in the making: Some scientific common-places. (Ibid., 161-170.) First section of article listing Nos. 1-205 of "familiar quotations", or "geflügelte Worte" from modern scientific and literary authorities embodying succinct statements of scientific facts and fancies.

— In memoriam: Frank Russell. (Ibid., 208-209.) Brief sketch of life and activities, with list of folklore publications.

— Race-character and local color in proverbs. (Ibid., 28-31.) Compares, under 45 headings (English proverbs), the proverbs of the Yoruba of western Africa and the Negro-English of Guyana. Based on Bowen and Wullschlägel.

— (and I. C.) Studies of a child. I. (Ped. Sem., Worcester, Mass., 1904, XI, 264-291.) Gives linguistic and psychologic data from observation of authors' child: Affirmation and negation, analogy, argument, comparison, definition, fear, imagination, nature-observation, *obiter dicta*, poetry and song, right-handedness, stories, spontaneous words and language, talk, time, etc. Many specimens of the child's "original" language are given; also records of her conversation. This spontaneous speech has quite a primitive aspect.

Clodd (E.) In memoriam. Frederick York Powell. 1850-1904. (Folk-Lore, Lond., 1904, xv, 182-184.) Brief appreciation of character and work. Dr Powell was a lovable personality. His knowledge was so great as almost to inhibit productivity of the highest order. At his death he was president of the Folk-Lore Society.

Conradi (E.) Psychology and pathology of speech-development in the child. (Ped. Sem., Worcester, 1904, XI, 328-380.) Résumés, with bibliography of 92 titles, recent literature of the subject: Order of development of different sounds, recapitulation theory, word-invention, first word-meanings, stammering, stuttering, methods of curing stuttering. Author takes an optimistic view of speech-defects.

Dionne (N.-E.) Le père Sébastien Rasles jésuite, missionnaire chez les Abénaquis, 1657-1724. (Trans. R. Soc. Can., Ottawa, 1903, IX, 117-134.) Contains interesting facts as to the character and

labors of Father Rasles, author of an Abnaki dictionary.

Farnell (L. R.) Sociological hypotheses concerning the position of women in ancient religion. (A. f. Religw., Lpzg., 1904, VII, 70-94.) From study of data in classical literature, etc., concerning exclusion of men from ritual, prominence of women in the ritual of the hearth, prestige of virgins dedicated to deity, women as prophetesses, priestesses of male deities, prostitution as part of ritual, interchange of dress between the sexes, Amazons, exclusion of women from temples and cults, male ministrants of female divinities, eunuch-priests, etc., the author concludes that "the matriarchate has not left so clear an impress on classical religion as has been supposed." Moreover, "many of the curious phenomena in the relation of the sexes to cult are not necessarily distinctive indications of any special family-organization," and "the prevalence of a goddess and the prominence of women in the divine service can be due to other causes than matriarchy or gynæocracy."

Farrand (L.) The significance of mythology and tradition. (J. Amer. Folk-Lore, Boston, 1904, xvi, 14-23.) Address of President of American Folk-Lore Society. Discusses relations of ethnology and comparative psychology, resemblances and differences, problem of dissemination, methodology of folk-lore investigations, value of mythology and tradition for ethnology — totemism, religion, etc. — racial psychology. Dr Farrand concludes that the reactions of a group, their customs and beliefs, can be interpreted only in the light of their collective experience, and hence in the light of their traditions (these epitomize collective experience). Civilization is not necessarily a gauge of mental evolution. Before claiming rank as an independent science folk-lore needs more exactness of method and right use of data.

Gunkel (H.) Die Paradieseserzählung. (Dtsche Rndsch., Berlin, 1904, XXXI, 53-78.) Treats of literary and mythological aspect of story of Paradise as given in the book of Genesis. The legend hails from Mesopotamia, but Paradise itself had no local habitation.

von Hansemann (D.) Ueber die rachtischen Veränderungen des Schädels. (Z. f. Ethn., Berlin, 1904, XXXVI, 373-383, 5 fgs.) Author holds that both

for the anthropoids and for man rachitis is a disease of domestication (= civilization), caused in the latter by dwelling in closed spaces, influence of food, clothing, etc. Rachitis is said to be unknown among primitive peoples. In Japan it is absent, but will probably come with the adoption of European houses. In the skull rachitis induces a thickening of the bones. Craniotabes is not a real rachitic phenomena. The thickenings met with in rachitis are hyperostoses not exostoses. Rachitis often localizes in the upper orbital curves. The Neanderthal skull has no rachitic characters.

Hunnewell (J. F.) Certain great monuments. (Proc. Amer. Antiq. Soc., Worcester, 1904, N. S., VI, 192-199.) Treats of the "pointed style of architecture," its origin and distribution.

Lang (A.) The origins of the alphabet. (Ftn. Rev., Lond., 1904, 634-645, 7 fgs.) Discusses recent discoveries (Evans, Petrie, Don da Verga, etc.). Lang thinks that, in spite of the widespread Mediterranean *signary*, the honor of first evolving true alphabetic writing belongs to the Phœnicians.

— Dr Durkheim on "Social Origins." (Folk-Lore, Lond., 1904, XV, 100-102.) Replies to Dr D.'s critique of author's book. Dr D.'s rejoinder appears on pp. 215-216.

Lehmann (J.) Die Pfahlbauten der Gegenwart, ihre Verbreitung und genetische Entwicklung. (Mitt. d. Anthr. Ges. in Wien, 1904, XXXIV, 19-51, 2 maps, 14 fgs.) After general discussion of pile-dwellings, their nature and types (four chief ways of origin: platform on piles inside house as in C. America, Florida, Venezuela, etc.; utilization of roof supports; hut as a whole on one or more piles, Lapland, New Guinea, New Zealand, Africa, etc.; hut on platform borne up by piles), treats of the Malay house, its congeners and distribution, African pile-structures (houses, granaries, etc.),—inhabited pile-dwellings are not very common in the "dark continent." Dr L. gives 11 reasons for the erection of pile-dwellings: Safety and refuge from human enemies, from wild animals, protection from floods, protection from sand-dunes (Portugal), from moisture (northern S. America, Himalayan India, etc.), from stinging insects by night (Congo, marshy regions of white Nile), from dirt and vermin

(Indonesia), on account of inequalities of the ground (Assam), to save room (Siam), for easy access to the water, for pleasure of water-residence (China), for purposes of commanding a wider outlook. The reasons for the pile-dwelling are functions of geographical relations, the structure itself a consequence of these. A good bibliography is appended.

Lönborg (S.) Primitiva samhällen (Ymer, Stkhlm., 1904, XXIV, 129-156, 6 fgs., map.) Good résumé of Schurtz's *Altersklassen und Männerbünde* (Berlin, 1902), with critical remarks.

von Luschan (F.) Einige wesentliche Fortschritte in der Technik der physischen Anthropologie. (Z. f. Ethn., Berlin, 1904, XXXVI, 465-466.) Describes briefly the Martin glass-eye color table and another color table (with glass marbles) prepared by the author, containing 35 tones from the color of the most anæmic European to that of the darkest African.

Mantegazza (P.) Emilio Zola sul tavolo anatomico. (A. per l'Antr. e la Etnol., Firenze, 1903, XXXIII, 343-350.) Résumé and critique of Arthur MacDonald's study of Zola. Mantegazza, as is well known, opposes the Lombrosan dogmas as to the connection of genius and madness.

— Prime linee di psicologia positiva. (Ibid., 131-196, 351-348.) Sections XI-XXIV treating of hate, self-love, marks of the hierarchy, sense of property, sense of the good, the just and the true, the religious sense, the physics of thought, thought in the world of living matter, analysis of thought, logic and associations, liberties and necessities, measure and value of thought, special characters of human thought, the psychic production of the individual. Many references to primitive peoples and to the child. Religions may be classed as atheism, totemism, fetishism, idolatry, pure deism. The psychic hierarchy has five great stages: Anthropomorphic (first childhood), childhood, adolescent, youthful, adult. M. holds that no common man can become a genius by way of education and that no genius of the first order can be prevented from becoming distinguished by the most adverse circumstances. Genius and madness have no close relationship.

- Marett** (R. R.) From spell to prayer. (Folk-Lore, Lond., 1904, xv, 132-165.) Discusses Frazer's ideas of the relationship of magic and religion, the rôle of spell in magic, etc. Cites examples to show how "the spell passes by easy gradations into the prayer, the imperative into the optative." Concurrently with the personification and progressive deification of the instrument, the spell evolves into the prayer. The spoken word is the very type of a spiritual projectile. Author holds that "once personify, you are on the way to worship." Religion is a far wider and more complex thing than magic.
- Martinez** (M.) Investigación de la paternidad. (An. Univ., Santiago de Chile, 1903, cxii-cxiii, 303-336.) Résumé facts concerning the "recherche de la paternité" in various European and American countries.
- Mason** (O. T.) The ripening of thoughts in common: "Common sense is thoughts in common." (Proc. Amer. Philos. Soc., Phila., 1904, XLIII, 148-155.) Discusses topic under heads of biology, speech, industries, fine art, social life, learning and lore, religion. The possession of thoughts in common (coming down the age and gaining impetus as they roll) causes, incessantly and spontaneously, similar words and actions. Telepathic influences in spiritual connections, if they exist, are the effect, not the cause, of striking coincidences. Biologic moving in concert is the natural forerunner of altruism in culture.
- Myers** (C. S.) The taste-names of primitive peoples. (Brit. J. of Psych., Cambr., 1904, I, 117-126.) Treats of taste-names of Indo-Germanic peoples, native tribes of Africa, India, New Guinea, Torres Sts., New Hebrides, etc. Compares vocabularies denoting gustatory and other sensations. Dr M. finds that "sweetness" = "tasting good" — a term applied also to saltiness; word for saltiness is derived from sea-water; terms for salt and sour tend to be confused; there is no specific name for the bitter taste. He thinks it likely that "the intimate connections between sensations of taste, touch, and emotional tone, to which the vocabularies of primitive peoples thus bear interest, date back to a very early period of phylogenesis." A good paper.
- Newell** (W. W.) The Ignis fatuus, its character and legendary origin. (J. Amer. Folk-Lore, Boston, 1904, xvii, 38-60.) A valuable comparative study, with bibliographical notes, of a Maryland negro legend, "Jack-o'-my-lantern." The dialect and the name of the devil's wife are the only negro elements of importance. Mr N. holds that in the legends of this type (devil overcome), the adversary defeated was, in the older versions, not Satan but death.
- Olbrich** (C.) Das Milchtrinken der Schlangen. (Mitt. d. Schles. G. f. Volksk., Breslau, 1904, 67-72.) Discusses "milk-drinking" of snakes, as "an example of the strong influences exerted upon natural-history tradition by ancient ideas preserved in folk-belief." Cites from the literature of the subject 1587-1901, A.D.
- Penka** (K.) Karl von Ujfalvy. (Mitt. d. Anthr. Ges. in Wien, 1904, xxxiv, 181-182.) Brief sketch of life and scientific activities of the distinguished Hungarian philologist and ethnologist. Von U. made a speciality of historical anthropology.
- Phillips** (J. H.) Ethics in primary education. (So. Wkmn., Hampton, Va., 1904, xxxiii, 202-207.) Author argues that: A graduated course of classical selections, beginning with fairy tales and myths, folk-lore, legends, and Bible stories, followed by stories of biography, heroism, and adventure, and leading gradually into the best that literature affords in poetry or in prose, constitutes the most efficient means of ethical development.
- Potter** (M. A.) Additional variants of the father and the son contest. (Folk-Lore, Lond., 1904, xv, 216-220.) Variants from the Hawaiian islands, the Theus-Ægeus story, etc., in addition to the examples in the author's recent volume on this theme.
- Powell** (F. Y.) Tradition and its conditions. Presidential address, 1904, Folk-Lore Society. (Ibid., 12-23.) Prof. P. thinks that "the transmission-power of tradition has been very much undervalued." But collection must come before systematization, or material will disappear forever. Even bookless communities, however, have social machinery, "schools" (Druids, medieval Erin, etc.) for preserving past knowledge. The

Maori, in their *wharekura*, or "red house", had a sort of "heathen university", besides "schools" of star-lore and of agriculture. Then there are dramas as remembrancers, historical plays, such as the Polynesian one of Cook and Omai, not forgotten 100 years after the arrival of the famous navigator in 1777. And in many other cases, too, corroboration exists to prove the fact preserved by tradition in some form or other.

St. (L.) C. C. Swart, der erste Kartograph des Nordens. (Globus, Brnschw., 1904, LXXXV, 245-246.) Résumés address by Dr A. Björnbo on Claudius Claussen Swart (b. 1388) before the Kgl. nord. arch. Ges. of Copenhagen. His is the Clavus map (ca. 1430) of the north, including Greenland,—later copies suggest that he may have even visited Greenland himself. He says of the Eskimo that they may have come from the north pole.

Stavenhagen (W.) Ueber Seekarten. (Ibid., 217-221, 239-245.) Historical sketch.

Usener (H.) Mythologie. (A. f. Relig., Lpzg., 1904, VII, 6-32.) Treats of the nature and relations of religion and mythology, the scope and aims of their investigation, etc. Back of mythological names lies a long period in which they were stamped. The extent of religious ideas is incomparably greater than is generally believed. All the great advances of culture (fire, agriculture) have their myths and their divine cults. A religious bond is absent nowhere. Christian saints follow heathen gods, and the church has simply glorified many primitive ideas. Language and poetry are bound up with mythology and religion. Between folk and revealed religion no essential differences exist from the point of view of creative activity of the poet. Mythology, properly conceived, must clarify our religious consciousness.

Weissenberg (S.) Jüdische Statistik. (Globus, Brnschw., 1904, LXXXV, 320-323.) Résumés *Jüdische Statistik* (Berlin, 1903, pp. 452) published by the "Verein für jüdische Statistik," founded in 1902 by Dr A. Nossig. The total of the Jews in the world is, in round numbers, 11,000,000, of which considerably over 1,000,000 are in America and over 8,500,000 in Europe. Asia has

somewhat more than half a million. While as a whole in all Europe the Jewish population is on the increase, the rate of increase as compared with that of the rest of the inhabitants has considerably decreased in some regions.

Wilson (L. N.) Bibliography of child study. For the year 1903. (Ped. Sem., Worcester, 1904, XI, 292-327.) Lists, with topical index, 486 titles, many of them anthropological.

Zaborowski (S.) Les protoaryens ont-ils connu les métaux? (R. mens. Éc. d'Anthr. de Paris, 1904, XIV, 207-219.) Discusses Indo-European metal-names. Z. concludes that "the proto-Aryans knew copper as a metal and perhaps bronze (in its worked form), but nothing more." The profusion of terms in the Aryan tongue for "axe" in general and in particular forms is noteworthy in contrast with the penury of metal-names. Z. seeks to connect Latin *raudus* and its cognates with Sumerian *urud*.

EUROPE

Bérard (G.) Découverte d'un nouvel instrument en pierre polie (galet polissoir) dans les stations néolithique du nord de l'Arr^t de Bressurie, cantons de Chatillon-sur-Sèvre et de Cerizay, Département des Deux-Sèvres. (Ibid., 237-239, 1 fg.) Describes implement found in 11 neolithic stations out of 29 in this region, which author designates as a "polishing pebble." The large number occurring indicates some important rôle in prehistoric industry.

Bericht über die im Jahre 1903 in Österreich durchgeführten Arbeiten. (Stzgb. d. Anthr. Ges. in Wien, 1904, 28-60, 27 fgs.) Résumés of archeological investigations in Lower Austria (Mattula on "stations" at Retzbach, etc.; von Baillou on Roman-period tumuli at Wiener-Neustadt and their contents), Upper Austria (Straberger), Carinthia (Fränkl), Steiermark (Riedl), coast-country (Marchesetti on *castellieri*, and Moser on the excavations at the Pokala cave), Dalmatia (Bulić), Bohemia (Čermák on finds at Časlau and Močovic, Richly on finds in southern Bohemia, von Wienzierl on finds in northern Bohemia, Schneider on finds at Smiřitz, and Lindner on the bronze remains of Schmidgraben and Lhotic), Moravia (Kondelka on sporadic prehis-

- toric finds in Wischau; Mattula on finds in Znaim, Burgberg, Schattau, etc.; Makowsky and Rzhak on archeology of Brünn), Bukowina (Romstorfer on minor finds and Kaindl on recent investigations of the neolithic "station" of Szípenitz), Hungary, Darnay de Szent Márton on the Schomlauberg cemeteries and particularly the cemetery of Csab-Rendek.
- Bielenstein** (A.) Das Kochen und der Kesselhaken der alten Letten. (Globus, Brnshwg., 1904, LXXXV, 181-183, 8 fgs.) This interesting account of old Lettic iron kettles and pot-hooks is extracted from a forthcoming work by Dr B. on *Die älteste Kulturgeschichte der Letten*.
- Blaschke** (E.) Drei Spiele. (Mitt. d. Schles. G. f. Volksk., Breslau, 1904, 77-79.) Brief account of three Silesian folk-games: Onder siebna ufschtieln, Battell und Scharndarm, Mäster und Gesellen.
- Böckel** (O.) Das Volkslied der polnischen Oberschlesier verglichen mit der deutschen Volkspoesie. (Ibid., 40-65.) Compares, as to material and form, the folk-songs of the Poles of Upper Silesia, as represented by Julius Rogers' *Pieśni Ludu Polskiego w Górnym Szlasku* (Breslau, 1863) and the partial translations of Hoffmann von Fallersleben (1865) and Weiss (1867), with German folk-poetry. Rogers' collection contains 511 lyrics and 35 narrative songs.
- Braun** (G.) Ueber Flaggen von Fischerbooten. (Globus, Brnshwg., 1904, LXXXV, 253-256, 5 fgs.) Describes briefly the carved and painted wooden "flags" of the fishing vessels of the Kurische Nehrung, etc. Also the flags of the fishermen of Chioggia, near Venice, which resemble them. These "flags" are of considerable ethnologic interest.
- Burne** (Charlotte S.) Fifth of November customs. (Folk-Lore, Lond., 1904, xv, 106-107.) Author notes that there were more Guy Fox effigies in London than usual in 1903. A procession is briefly described.
- Capitan** (L.) La question des éolithes. (R. mens. Éc. d'Anthr. de Paris, 1904, xiv, 240-241.) Résumés investigations of Rutot. Dr C., who previously was against the "eoliths", here declares his belief that these objects are really *tools* of man or of anthropoids as Rutot claimed. Dr C.'s own studies and the data in Rutot's *La préhistorique dans l'Europe centrale* (Namur, 1903) have led to this new conclusion.
- von Chlingensperg auf Berg** (M.) Der Knochenhügel am Langacker und die vorgeschichtliche Herdstelle am Eisenbichl bei Reichenhall in Oberbayern. (Mitt. d. Anthr. Ges. in Wien, 1904, xxxiv, 53-70, map, 9 pl.) Detailed description of the grave-mound of Langacker and the "station" of Eisenbichl, discovered and investigated by the author, and the remains there found—pottery in great quantity and much variety, bronze ornaments, needles, arrowpoints, bone weaver's shuttles, clay whorls, etc.
- Clark** (M. S.) Pembrokeshire notes. (Folk-Lore, Lond., 1904, xv, 195-198.) Treats of harvest-customs, "piscon-led," toothache charm, New Year's, Epiphany, May-day observances, etc.
- Corn-baby, A.** (Ibid., 185, 1 pl.) Brief description of a specimen of what seems to be "a survival in the last stage of decay" of the harvest-doll, or corn-baby, from the neighborhood of Cambridge.
- Dachler** (A.) Nachkommen des Awaren im Heanzenlande. (Stzgb. d. Anthr. Ges. in Wien, 1904, 5-6.) Notes that the inhabitants of Rettenbach are popularly regarded as descendants of the Avars.
- v. Duhn** (F.) Sarkophag aus Hagra Triada, Kreta. (A. f. Religw., Leipzig, 1904, vii, 264-274.) Describes the sarcophagus discovered in July, 1903, and now in the Candian Museum. The pictures and ornamentation represent the cult of the dead 1300 B. C.
- Ellis** (H. C.) Monmouthshire notes. (Folk-Lore, Lond., 1904, xv, 221.) Treats of "walking the wheat," blessing the fire, cow-cake, bee-mourning, etc.
- Goldstein** (F.) Die Bevölkerungszunahme der deutschen Städte. (Globus, Brnshwg., 1904, LXXXV, 165-166.) Rural population practically stationary, 1871-1900, now tends to decrease; 54.3 percent in cities. The country tends to increase beyond the need for laborers, not so the towns. The overplus drifts to urban communities, etc.

- Gomme** (Alice B.) The corp creakh. (Folk-Lore, Lond., 1904, xv, 102-103.) Cites three instances of belief in the witch-figure charm.
- Graham** (R. C.) On a legend from the island of Tiree. (Scot. Hist. Rev., Glasgow, 1904, I, 113-122). Discusses the story of "O'Neil, and how his hair was made to grow," which, according to the author, "stands quite alone among the Highland legends." It belongs with the English *The Smith and his Dame*, and may also be related to the legend of St Eloy, a patron saint of the farriers.
- Hippe** (M.) Zwei Breslauer Sagen. (Mitt. d. Schles. G. f. Volksk., 1904, 90-119.) Detailed discussion of "Der Glockenguss" and "Die Hahnkrähe," the former the best-known and most popular folk-tale in Breslau. The oldest version of the first comes from Attendorn in Westphalia. The second seems to have been "made" by Fülleborn on the basis of the story of "Henry the Lion of Brunswick."
- Hull** (Eleanor) The story of Deirdre, in its bearing on the social development of the folk-tale. (Folk-Lore, Lond., 1904, xv, 24-39.) Traces the development of this Irish folk-tale during the 600-700 years from the version in the 12th century book of Leinster; to that contained in a Belfast Ms. of the 17th or 18th century. During that period the wild woman of the early tale has become a sort of Lydia Languish; the latter one has parted with the heroic elements of the older romance. Levarcham, the "keener," has turned into an affectionate old nurse. In a modern Highland version the tale is quite remodeled.
- Kahle** (B.) Eine Vorschrift für Taufpaten. (Mitt. d. Schles. G. f. Volksk., Breslau, 1904, 66-67.) Discusses directions for god-parents (no one must go between them) and their folk-meaning.
- Kaindl** (R. F.) Die Hochzeitsfeier bei den Ruthenen in Berhometh am Pruth, Bukowina. (Globus, Brnswgw., 1904, LXXXV, 281-288, 8 fgs.) Detailed account of wedding-ceremonies, etc., among the Ruthenians on the Pruth. The events last four days, after which nothing but tipping occurs. There are many songs sung to bride and groom. Also dancing, music, eating and drinking galore.
- Kaiser** (Thea) Landschaftliche Bilder aus Bosnien und Herzegowina. (Ibid., 221-226, 7 fgs.) Contains a few ethnographic notes — Bosnian mills, the dug-outs of Lake Pliva, ruins at Blagaj, etc.
- Karo** (G.) Altkretische Kultstätten. (A. f. Religw., Lpzg., 1904, VII, 117-156, 38 fgs., 1 pl.) From this study of old Cretan cult-places, the author concludes that the old Achæan religion was independent — in spite of the close relations between Crete and Egypt, the Achæans despised both the gods and the temple of the Nile-dwellers. The old Achæan cult was without temples or idols. The gods represented are rather the primitive forms of the Hellenic than derived from the Orient. The ancestors of the Achæans were forefathers of the Hellenes.
- Kjellmark** (K.) Öfversikt af Sveriges stenålderboplatser. (Ymer, Stkhl., 1904, XXIV, 187-225, 9 fgs., map.) Résumés data concerning "stations" of the stone age in Sweden, finds, etc. After somewhat detailed account of those of Järvallen (near Limhamn) in the extreme S. W., and the flints there discovered, the author lists (with brief notes) 56 other stations from various parts of the mainland and the island of Gothland, embodying his investigations 1900-1903. The Limhamn "stations" are probably contemporaneous with the Danish kitchen-middens of the older stone age. Some of the "stations" are very rich in stone implements and flints. The marked pottery of Limhamn is interesting.
- Krause** (Hr) Ueber einen Knochen aus der Oborniker Kiesgrube. (Z. f. Ethn., Berlin, 1904, XXXVI, 524-526.) Argues that the marks on the Obornik bones exhibited by V. Chlapowski, were made by mice or similar rodents and not by man.
- Laloy** (L.) Ethnographisches aus Südwest-Frankreich II. Das Baskenland. (A. f. Anthr., Brnswgw., 1904, N. F. II, 185-193, 10 fgs.) Treats, in general terms, of the Basque language (an independent stock, with no great dialectic differences), farms, dwellings, agriculture (reforesting and use of the untitled flats are needed), clothing (national dress is disappearing), household utensils, domestic animals, fishery (St Jean de Luz is a typical fishing-town), games and dances (the national ball-game con-

trasts with the Spanish bull-fight and the dances are remarkable for their modesty). But the Basques lose from day to day something in their old possessions and activities.

Lehmann-Filhés (M.) *Die Waldfrage in Island.* (Globus, Brnshwg., 1904, LXXXV, 258-260, 1 fg.) Compares present and past condition. In the ninth century Iceland was well wooded.

Lefèvre (A.) *Le Latium avant Rome.* (R. mens. Éc. d'Anthr. de Paris, 1904, XIV, 229-236.) Résumés data concerning ancient inhabitants, traditions, mythology and religious ideas, etc. L. points out that the primitive area of the Latin was very restricted, and that really ancient documents are absent. The *indigetes* gods are discussed at some length. The agricultural divine series is the most complete. The people of ancient Latium, their beliefs and customs, had a serious *naïveté* and narrowness of mind contrasting with the joyous *éclat* of the Homeric Achæans, etc.

Lissauer (A.) *Die Sammlung der "Tertiär-Silex" des Hrn. Klaatsch.* (Z. f. Ethn., Berlin, 1904, XXXVI, 299-317.) Brief notes on the exhibition before the Anthropological Society of Klaatsch's collection of "tertiary flints" (from Cantal in southern France, and Kent and Sussex in England), with ensuing discussion. The artificial character of these flints and their interglacial origin were generally admitted, though, as Dr Branco observed, their user may not have been really so high a creature as man.

Looff (W.) *Erdhütten in Holstein.* (Globus, Brnshwg., 1904, LXXXV, 169-170, 3 fgs.) Brief account of the earth-houses (17 in number) near Lentförden in Holstein, which resemble dwellings of prehistoric times. They are used by quarrymen in winter especially. These form a little community apart. All but one are bachelors, who lead a life corresponding to their estate.

MacDonald (A.) *Midsummer bonfires.* (Folk-Lore, Lond., 1904, XV, 105-106.) In the valley of the Aberdeenshire Dee, St John's Eve fires survive by reason of the fact that 115 years ago ten shillings a year was left for the purpose by a London merchant who had been herd-boy there.

Mazegger (B.) *Ein Jadeitbeil aus Tirol.* (Stzgb. d. Anthr. Ges. in Wien, 1904, 6-7, 1 fg.) Brief note on a true jadeite axe found near Cloz in 1903, the first of its kind in that region.

Mehlis (C.) *Ein zweite neolithische Ansiedelung im Hasslocher Walde und ihre Keramik.* (Globus, Brnshwg., 1904, LXXXV, 189-190, 6 fgs.) Brief account of the second neolithic "station" in the Hassloch forest, discovered in 1903-04, and the numerous pottery remains found there by Dr M. Four types are distinguished. A mixture of lake dwellings' art occurs in these neolithic "stations."

Meringer (R.) *Beiträge zur Hausforschung.* (Mitt. d. Anthr. Ges. in Wien, 1904, XXXIV, 155-180, 98 fgs.) Treats of the nature of the Bosnian house, and its congeners; recent literature on the house and its furniture, the "Kachelofen" especially; inn-signs (the development of the wood-shavings *motif* is curious). In several respects the Bosnian house belongs to the "High German" culture group, in others it departs much from this. In the region of Agram a type resembling the Bosnian occurs.

Meyer (A. O.) *Schlesische Gedichte aus der Reformationszeit.* (Mitt. d. Schles. G. f. Volksk., Breslau, 1904, 14-22.) Gives texts of several Christmas sayings, six love-songs, and a hymn from Ms. additions to a copy of the *Mirabilia Romæ* (Nürnberg, 1491), dating from about the middle of the sixteenth century, mostly unedited.

Milne (F. A.) and **Nutt** (A.). *Arthur and Gorlagon.* (Folk-Lore, Lond., 1904, xv, 40-67.) The translation by Mr Milne is from the Latin original edited by Prof. Kittredge of Harvard, the accompanying notes (pages 60-67) are by Mr Nutt. This Arthur romance was apparently unknown to students until the publication of Prof. Kittredge.

von Miske (K.) *Die ununterbrochene Besiedelung Velem St. Veits.* (A. f. Anthr., Brnshwg., 1904, N. F. II, 29-41, 68 fgs.) Cites archeologic and culture-historical evidence to show that at Velem St Veit there was an uninterrupted settlement of man from the neolithic period through the bronze, Hallstatt, and Le Tène epochs of prehistory, and after this, during the Roman, Slavonic, and "folk-migration" periods into

the Middle Ages. The series of *fibule* is particularly instructive. The new settlement, at the end of the neolithic period, was achieved peacefully. A sudden large increase occurred with the bronze age. The fire-places also indicate permanent settlement.

— Die Bedeutung Velem St. Veits als prähistorische Gusstätte mit Berücksichtigung der Antimon-Bronzefrage. (Ibid., 124-138, 62 fgs.) Velem St. Veit is of great significance as having been, even in the pre-Cyprian import-periods, a factory for autochthonous bronze, and later a center for the distribution of antimony bronze. Evidence from the bronze objects, refuse, molds, etc., to this effect is cited. Both finds and chemical analysis demonstrate that here was a culture-center in prehistoric times.

— Gepunzte Bronzemesser aus Velem St. Veit. (Stzgb. d. Anthr. Ges. in Wien, 1904, 8-10, 5 fgs.) Describes 5 bronze knives, with punched ornamentation either on handle or blade, from Velem St. Veit.

Montelius (O.) Die Datierung des Stonehenge. (A. f. Anthr., Brnswgw, 1904, N. F. II, 139-141, 1 fg.) M. considers that Stonehenge was a temple built at least 3,500 years ago.

Much (R.) Zur Ligurerfrage. (Stzgb. d. Anthr. Ges. in Wien, 1904, 8.) Dr M. thinks that the Ligurians were Indo-Germans and closely related to the Celts in language, etc.

Niederleithinger (A. G.) Fund in Eibesthal, Niederösterreich. (Ibid., 6-7, 2 fgs.) Brief note on discovery of skeleton and two pots.

Olshausen (Hr) Ueber einen Ausflug nach Dr. Hahnes diluvialen Fundstätten bei Schönebeck a. E. (Z. f. Ethn., Berlin, 1904, XXXVI, 477-486.) Author concludes as a result of his observation of the Schönebeck finds that Hahne's material does not consist of artifacts of the interglacial period—the stratum in which they were discovered has not been shown to be interglacial.

Patroni (G.) La grotta preistorica del Zachito, presso Caggiano, Salerno. (A. per l'Antr. e la Etnol., Firenze, 1903, XXXIII, 197-216, 20 fgs.) The cave of Zachito represents the culture of "the oldest people who occupied southern Italy from time immemorial, the Siculi of his-

tory." Bronze objects are lacking and the most important remains are ceramic, resembling those of the prehistoric "station" of Scoglio del Tonno, near Taranto. In this part of Italy has occurred a survival of neolithic population, culture, and ceramic art. Comparisons with Pertosa are interesting.

Peacock (Mabel) Notes on the Stamford bull-running. (Folk-Lore, Lond., 1904, xv, 199-202.) Historical sketch. This "sport", often cruel and savage, was put down with military aid in 1839—it had existed from time immemorial. The *bullards*, or bull-chasers, had a special song.

Piette (E.) Classification des sédiments formés dans les cavernes pendant l'âge du renne. (L'Anthropologie, Paris, 1904, xv, 129-176, 1 pl., 73 fgs.) As the result of 28 years of investigation of the art-remains of the caves of the reindeer epoch, P. concludes that the "glyptic age" covers two periods, the Gourdanian (engraving) and the Papalian (sculpture). The former subdivides into the stratu of engraving and harpoons of reindeer horn, of engraving with few or no harpoons, and of engraving with cut-out contours; the latter into strata of bas-relief sculpture and round boss-sculpture. The developments of engraving and sculpture are considered in some detail in their inter-relations.

Pittard (E.) Contribution à l'étude anthropologique des Tsiganes. 1^o Tsiganes dits Tatars. 2^o Tsiganes dits Bulgares. (Ibid., 177-187.) Gives results of measurements of 2 female and 13 male "Tatar Gypsies" of the Dobrudja, and 22 female and 48 male "Bulgarian Gypsies" from the Dobrudja (except two), taken in 1901. These Gypsies tend to be dolichocephalic, with average stature for men 1.63-1.65m., the "Bulgarians" being a little taller than the "Tatars."

Pradel (F.) Der Decem. (Mitt. d. Schles. G. f. Volksk., Breslau, 1904, 119-121.) Gives text of a poem by Pastor Schumann (1759) on the occasion of the edict concerning the war-levy on the tithes of the Silesian clergymen.

Regalia (E.) Sulla fauna delle grotte di Frola e Zachito, Caggiano, Salerno. (A. per l'Antr. e la Etnol., Firenze, 1903, XXXIII, 217-275, 6 fgs.) Interesting study of the fauna of noted Italian

- caves, whose human occupancy dates from 2000-1750 B. C. Three breeds of dogs, two of swine, three of cattle, two of sheep were known, besides the goat and the camel (probably adventitious over sea). The horse was lacking, also there were no domesticated birds. Remains of many wild animals occur. This is the first reported presence of the camel in prehistoric Italy, and Europe as well.
- Reinach (S.)** *La Crète avant l'histoire*. II. (*L'Anthropologie*, Paris, 1904, xv, 257-296, 48 fgs.) Résumés recent researches of Evans at Knossos, Halbherr and Pernier at Phæstos and Hagia Triada, Hogarth and Bosanquet at Præsos, Palæokastro, etc., and discusses their meaning for the history of art and industry in the Greek world. Cretan civilization has had the following stages: Neolithic, 4500-2800, B. C.; Epoch of Kamares or Mino I, 2800-2200, B. C.; Transitional epoch, Mino II, 2200-1900 B. C.; Apogee of epoch of Kamares, or Mino III, 1900-1500 B. C. Mycenaean epoch, 1500-1200 B. C.
- Reisch (E.)** Ueber die neuen Ausgrabungen auf Kreta. (*Stzgb. d. Anthr. Ges. in Wien*, 1904, 13-20.) Describes the palaces of Knossos, Phæstos, Hagia Triada, and other important recent discoveries in ancient Crete. Dr R. thinks that "into the ground covered by the great culture-stratum of the 'Mycenaean' period, Achæan poetry sank the roots from which was developed the flower of the Homeric epic."
- Rorie (D.)** Some superstitions of the Fifeshire fisher-folk. (*Folk-Lore*, Lond., 1904, xv, 95-98.) Topics are "buying wind," tabooed words and names, unlucky pig, treatment of dead carcasses of animals. The pig is *par excellence* the unlucky animal of the Fifeshire coast. While *hare* is an unlucky word to utter, a hare's leg is sometimes carried in a boat for luck.
- Ruppin (A.)** Inzuchtserscheinungen bei den Karaiten in Halicz. (*Pol.-Anthr. R.*, Berlin, 1903, II, 704-706.) From observation of 52 families (190 persons) of this Jewish sect settled in Halicz in Galicia since the 14th century, the author finds evidence (diseases, backward and feeble-minded children, etc.) that close intermarrying has been decidedly injurious.
- Schmidt (H.)** Der Bronzesichelfund von Oberthau, Kr. Merseburg. (*Z. f. Ethn.*, Berlin, 1904, XXXVI, 416-452, 34 fgs.) Treats of the bronze sickles found at Oberthau in 1902 and now in the Berlin Museum: Form and technique (4 types), origin and distribution (full data given; type II is western, type III southeastern European, type Ia is northern Italian, type Ib belongs to the Swiss lake-dwellers); chronology, etc. Many local variations in form occur. Interesting are the marks or makers' tokens on some of these sickles.
- Seger (H.)** Die Denkmäler der Vorzeit im Volksglauben. (*Mitt. d. Schles. G. f. Volksk.*, Breslau, 1904, 1-13.) Treats of folk-belief concerning ancient monuments, stone-graves, burial-mounds, walls and fortifications, etc., and the objects found in and about them: Giant-graves, dwarf-houses, buried treasures, changelings, sunken castles, churches and bells, "thunder-stones" and proverbs about them, etc.
- Siebs (T.)** Zur Kunde der deutschen Monatsnamen. (*Ibid.*, 23-32.) Detailed etymological discussion of the German month-name *Hornung* (February) and its philological and psychical cognates. Dr S. concludes that the name signifies "dirt (excrement) month," the chief element, *hor*, being cognate with Gk. *σκατός*, etc.
- Skutsch (F.)** Das Josefsfest zu Rimini. (*Ibid.*, 32-40.) Describes the St Joseph ceremonies (the *scage-vecchia*, or masked doll, children's festival), etc., at Rimini. A symbolic destruction of winter and entrance of spring.
- Stanzel (K.)** Volkskundliches aus dem Oelser Kreise, besonders aus Klein-Ellguth. (*Ibid.*, 79-90.) Gives texts of "a true tale" (dialect), a number of "summer-Sunday" and harvest-songs (notes on customs), satiric and other songs of youth, etc.
- Turner (M. Agatha)** Personification of a river. (*Folk-Lore*, Lond., 1904, xv, 99.) Brief note on a washer-woman's talk of the Derbyshire Derwent as if it were a living personage or a deity.
- Wahner (J.)** Zum "Klapperngehen" in der Karwoche. (*Mitt. d. Schles. G. f. Volksk.*, Breslau, 1904, 73-77.) Describes the "Klapperngehen," or "rattle walk" of the last three days of Passion week in the Catholic villages of Silesia.

Wherry (Beatrix A.) Wizardry on the Welsh border. (Folk-Lore, Lond., 1904, xv, 75-86.) Gives stories of charms, witchcraft, "wise men," ghosts, superstitions, etc., from Monmouthshire, gathered by a young lady who is still at school. Among the topics are tooth-ache-charming, putting spells on people, the witch's daughter, haunted house, "Jack Kent" (a bargain with the Devil story).

von Wichdorff (H. H.) Spuren ehemaliger Eisenerzgewinnung und alter Eisenschmelzhütten im Kreise Naugard i. Pommern. (Z. f. Ethn., Berlin, 1904, xxxvii, 237-243, 2 fgs.) Describes remains of iron smelting works, of the Middle Ages, at Priemhaus in Pomerania, and other evidences of a local iron industry.

Wiklund (K. B.) Namnet Luleå och de forna nationalitetsförhållandena i Norrbotten. (Ymer, Stockholm., 1904, xxiv, 180-186.) Discusses etymology of *Luleå* and early ethnology of north Bothnia, migrations of Lapps, Finns, etc. Primitive Lapp *Luläjjü* signifies "eastern water."

Wilser (L.) Nochmals die bemalten Kiesel von Mas-d'Azil. (Globus, Brnshwg., 1904, lxxxv, 319, 2 fgs.) Critique of Piette, Cook, etc. Dr W. attributed these painted pebbles to the Cro-Magnon race, but thinks Piette's idea of their use in a prehistoric school altogether imaginative.

Wisowa (G.) Die Anfänge des römischen Larenkultes. (A. f. Religw., Lpzg., 1904, vii, 42-57.) Argues that the Roman *lares* had their origin, not in the house, but in the *compitum*. Unlike the *genius*, the *lar* is attached to the *place*, not the person. The *lares* began as protectors of the land about the house — *Larum sedes in agris* (Cicero).

Wünsch (R.) Ein Dankopfer an Asklepios. (Ibid., 95-116.) Discusses the offering to Asklepios by Coan women and the description of the art-works of the temple in the fourth mimiamb of Herondas (recovered some twelve years ago). Coincidences between the Asklepios religion and Christianity, extending even to details of cult and ritual, are noted.

AFRICA

Bantu totemism. (Folk-Lore, Lond., 1904, xv., 203-205.) Notes from a MS. of the late G. W. Stow and com-

ments by Lang and Thomas. The extracts cited "show that Mr Lang's theory of the origin of totemism (*i. e.*, group-names given from without were the germs of totemism) has been anticipated implicitly by some totemic tribes of South Africa, and explicitly by their civilized observers.

Bauer (F.) Bilder aus dem deutschen Tsadsee-Gebiet. (Globus, Brnshwg., 1904, lxxxv, 265-269, 333-337, 13 fgs.) Contains notes on the natives (Bornu, Haussa-traders, Shuari Arabs, etc.), the towns of Dikoa (buildings), Ngala, Wulgo, Mafate, Gulfei, Kusseri. Myth and fancy flourish in Bornu. The "ancients" of Ngala are said to have been giants, even the women. The *mai*, or shaman, has great power.

Cleve (A.) Zahnverstümmelungen und ihre Bedeutung für den Lautwandel. (Z. f. Ethn., Berlin, 1904, xxxvi, 456-460.) Treats of the effects of teeth mutilation on language among the native of Kinga-land, who knock out the two lower front teeth. Their language lacks *f* and *v* altogether and seeks to avoid *k* and *g*. Other phonetic peculiarities are cited.

— Ueber die Frauensprache. (Ibid., 460-463.) Gives examples of the woman's language of the Konde as compared with ordinary speech. Some of the words may be of foreign origin, others are periphrases of the usual names of things. Missionary Schüler thinks these women's languages arise as a natural result from the sex-taboo of certain names (father-in-law, brothers, — numerous where polygamy exists for women). With the Konde the woman's language is not a secret one, and the men even borrow from its vocabulary — a speech-forming tendency is here present. The Wakinga, to whom a woman's language was unknown, are gradually taking up, from contact with the Wakonde, a like custom.

— Die Dorsalen des Sango. (Ibid., 463-465.) An interesting contribution to primitive phonetics. The change of *k* to *g* occurs only in affixes, — softening only in the roots. Prefixes retain *k* much oftener than roots. The Sango do not practise teeth-mutilation, but their subject-people, the Safua, formerly did so. C. thinks the Sango language betrays the

effect of such a custom, the phonetic consequences only of which have been transferred.

Curcan (A.) *Essai sur la psychologie des races nègres de l'Afrique tropicale.* (R. gén. d. Sci., Paris, 1904, xv, 638-652, 679-693, 24 figs.) Treats of senses and appetites, sexual instinct and vices, mobility of character, peoples of forest and of plain, egoism and altruism, ideas of truth, loyalty and justice, work and industry, gaiety, intellectual evolution, effects of education, ideas, mysticism and superstition, extent of vocabulary (most complete = 5,000 words; maximum of ideas = 2,500 or 3,000), abstraction and generalization, numeration, comparison, judgment, logic, esthetics, music and song, etc. Author concludes that the black race has a unity of mind (*âme*), the white a diversity. The psychological differences between negroes are small. As a negro the negro is not imperfectible. He is a child, a minor, whose education is to be undertaken with firmness, gentleness, and patience. Rapid and violent methods are to be condemned. A unilateral education, entirely stimulated by another race, the consequence of white conquest, will not save him.

F. (B.) *Das Ulugurugebirge in Deutsch-Ostafrika.* (Globus, Brnshchw., 1904, LXXXV, 274-277, 2 figs.) Contains a few notes on native agriculture.

Fisher (A. B.) *Western Uganda.* (Geogr. Journ. Lond., 1904, XXIV, 249-267, 5 figs.) Contains notes on the Batoro, Bakonjo, Bahima, Balega, Bambuba, the Batwa pygmies, etc. Author sees marks of "deterioration," or "evolution of evil" everywhere. Also proofs of influence of outside civilization.

Gentz (Lt.) *Die Ovambos, Deutsch-Südwest-Afrika.* (Globus, Brnshchw., 1904, LXXXV, 205-208, 4 figs.) Author advocates forcible subjection and pacification. Political rather than ethnological article.

Kandt (R.) *Gewerbe in Ruanda.* (Z. f. Ethn., Berlin, 1904, XXXVI, 329-372, 4 pl., 98 figs.) Treats of arrow-making, wood-carving, boat-building, weaving and basketry, metal-work, wire-drawing, ceramics, bark-clothing, etc., among the natives of Ruanda in equatorial Africa. The rulers are the Watussi, a non-Bantu people, who have adopted the Bantu speech of their subjects. In Ruanda the markets have favored handwork and

injured artistic professions. Pottery is almost entirely in the hands of the Batwa dwarfs, who make also guitars and are likewise executioners to the kings of Ruanda.

Klose (H.) *Der Mono als Salzstrasse.* (Globus, Brnshchw., 1904, LXXXV, 276-277, 1 fig.) Describes salt-making by the natives on the river Mono in Togo.

von Luschan (F.) *Beobachtungen an Kieselmanufakten in Aegypten.* (Z. f. Ethn., Berlin, 1904, XXXVI, 317-321.) Treats of flints of Thebes and Helonan. Artificial flints occur at Thebes older than the local lacustrine formations. The origin of the Helonan flints needs careful determination.

Narbeshuber (R.) *Anthropologisches aus Süd-Tunisien.* (Mitt. d. Anthr. Ges. in Wien, 1904, XXXIV, 1-18, 93-111, 2 figs.) Treats of influence of climate (errors of diet dangerous); food of Arabs and negroes and its preparation, meal-time; sexual relations of women (menstruation, child-birth, treatment of the *enceinte*—a birth-stool is in use); remedies for snake-bite, etc.; chirurgic and gynecological operations and processes; cerebral and nervous diseases; neuroses without known anatomic bases; diseases of respiratory and circulatory organs; diseases of digestive canal and its belongings, of the kidneys and the bladder; diseases of the organs of locomotion; constitutional, infectious diseases; diseases of the skin; sexual diseases; eye diseases (pages 104-111). A good contribution to ethno-medicine. For the Arab food is "hot" (summer) and "cold" (winter). Six children in the family are common, and mothers of 15-20 are not unknown. Nervous diseases are rare, likewise lung-tuberculosis. *Eneuresis nocturna* is very rare through early accustoming to the *pot de nuit*. Eye-diseases are very common.

Parsons (H. G.) *Royal succession in Yoruba-land.* (Folk-Lore, Lond., 1904, xv, 98.) Notes the killing of the King of Ibadan by his subjects on account of age and inefficiency. His heart was eaten by his successor. In Yoruba "to reign" is *je-oba*, literally "to eat the king."

Plehn (A.) *Die akuten Infektionskrankheiten bei den Negeren der äquatorialen Küsten Westafrikas.* (A. f. Path. Anat. u. Phys., Berlin, 1903, CLXXIV,

Suppl. 1-103.) The results of eight years' experience (15,000 patients) as physician in the Kameroun country and neighboring regions. Among these negroes tuberculosis, scrofula, rachitis, syphilis, tabes, progressive paralysis, and probably also leprosy and sleeping sickness are unknown. Their resistance is great for wound-infection, gonorrhoea, dysentery, malaria (the last and the first especially) — also yellow fever (practical immunity). To smallpox they are especially susceptible, and the results, unlike those of beri-beri, are often very bad. Rheumatism of the joints is also common, but not severe in results. Dr P. attributes disease-resistance to heredity. This valuable monograph has a bibliography of 347 titles.

Ramsay (D.) Nssanakang. (Globus, Brnschw., 1904, LXXXV, 197-202, 6 fgs.) Brief description of the Nssanakang region in German East Africa. Slavery was formerly very prevalent. The salt-makers are women.

Schweinforth (G.) Aegyptische Knallpeitsche "Fergille." (Z. f. Ethn., Berlin, 1904, XXXVI, 517-519, 1 fg.) Describes the *fergille* or whip used toward harvest-time in upper Egypt to scare away the birds by the noise it makes. Similar whips are in use in various parts of central Europe.

Seidel (H.) Deutsch-Südwestafrika im Jahre 1903. (Globus, Brnschw., 1904, LXXXV, 202-205.) Contains notes on the recent troubles with the natives (Ovambo, Hottentots, Hereros, etc.), economic problems, etc.

— Togo im Jahre 1903. (Ibid., 288-291.) The Catholic missionaries teach the natives English, to which Hr S. stoutly objects. Peace has prevailed with the aborigines.

Singer (H.) Kamerun im Jahre 1902-1903. (Ibid., 208-209.) The Mohammedan part of the Cameroons is more peaceful. In the south the interior tribes press toward the coast.

Traeger (P.) Das Handwerkzeug eines tunesischen Tätowierers. (Z. f. Ethn., Berlin, 1904, XXXVI, 469-477, 7 fgs.) Describes the tools, *modi operandi*, patterns used, etc., of a Tunisian tattooer. Many of the figures are ancient and traditionally preserved. The cross here found is not of Christian origin or significance.

v. Ujfalvy (K. Freih.) Die Ptolemäer. Ein Beitrag zur historischen Anthropologie. (A. f. Anthr., Brnschw., 1904, N. F., II, 73-123, 7 pl., 40 fgs.) Treats of the Egyptian Ptolemies, their ancestry and descent (genealogical table, p. 79), etc., psycho-physical type of the Lagidæ, from Ptolemy I Soter to Cleopatra VII. Inbreeding, v. U. concludes, when excessive, changes qualities to defects, defects to crimes — psychic and physical degeneration ultimately ensues. Sister-marriages are rather an effect than a cause of degeneration.

Webb (R.) A witch-doctor's kit from Magila, East Central Africa. (Folk-Lore, Lond., 1904, XV, 68-74, 1 pl.) Describes medicine basket and contents (antiseptic materials, theft-powders, "gazelle-bottle," bell-bottle on outside to announce presence, stock bottle, medicine for barren women, pots for "gunpowder witchcraft," bone-pounders, gourds, etc.), of a Bondei witch-doctor. Of foreign origin are the scarifying knife (broken and rusty European table-knife), the rusty "farthing tin lamp." The cob-sheath of Indian corn is used for wrapping, and gunpowder is an ingredient in skin-disease "medicine."

de Zeltner (F.) Le monastère souterrain de Goba. (L' Anthropologie, Paris, 1904, XV, 189-194, 1 fg.) Describes briefly the subterranean monastery of Goba in Abyssinia, still in good preservation. Its resemblance to Egyptian monasteries may be due to the influence of the Alexandrian architect employed by King Lalibela, who lived at the end of the 12th century A. D. It also marks the southern limit of Christianity before the arrival of the Europeans.

ASIA

Abraham (O.) und von Hornbostel (E.) Phonographierte "türkische Melodien." (Z. f. Ethn., Berlin, 1904, XXXVI, 203-221.) Technical study, with musical notation of the material of von Luschian (q. v.). These Turkish melodies do not differ from European so much as do, e. g., the Japanese, and some of the resemblances and coincidences are striking.

Bälz (E.) Die sogenannten magischen Spiegel und ihr Gebrauch. (A. f. Anthr., Brnschw., 1904, N. F. II, 42-46.) Criticizes the statements of Jäkel, etc., concerning "Japanese magic mir-

rors." These mirrors, rare in Japan and known to few, have nothing to do with the "menetekel" of the Book of Daniel or the performances in the house of Tezcatlipoca. It is their reflecting of real, not magic, forms that has made them remembered in Japanese folk-lore.

Bezold (C.) Babylonisch-Assyrische Religion. (A. f. Religw., Lpzg., 1904, VII, 193-211.) Critical reviews of literature of 1903 concerning Assyrian-Babylonian religion and related subjects; excavations, cuneiform inscriptions, religious, mythological, omen texts, textbooks and polemical discussions, popular works, Babel-Bible literature, Hammurabi, Jewish theological works, Christian works, etc.

Brecht-Bergen (R.) Der Altai und sein Gold. (Globus, Brnschw., 1904, LXXXV, 313-318, 7 fgs., map.) Chiefly geological. "Altai" is said to signify in Chinese and Old Turkish "gold mountains." Traces of mining earlier than Russian occur—and from one *kurgan* 60 lbs. of gold articles was taken.

De Groot (J. J. M.) Wu Tsung's persecution of Buddhism. (A. f. Religw., Lpzg., 1904, VII, 157-168.) Cites documentary evidence concerning the official persecution (by decree of 844) of Buddhism in China by the Emperor Wu Tsung (840-846 A. D.) of the T'ang dynasty. The terms of the decree are given. Buddhism never recovered from this blow, though the extermination intended was only partly effected. The sequestered goods and lands were never restored. Subsequent revivals never renewed the former glory.

Fischer (A.) Mitteilungen über die Selungen in Süd-Birma sowie über die südlichen Shanstaaten. (Stzgb. d. Anthr. Ges. in Wien, 1904, 4-5.) Résumé of paper noticed in *American Anthropologist*, 1904, N. S., VI, 355.

Goodrich-Freer (A.) Some Jewish folklore from Jerusalem. (Folk-Lore., Lond., 1904, xv, 186-192, 1 pl.) Treats of child-birth, death, nail-paring, moon-ceremonial, *indulca* (exorcism) of Spanish Jews, evil-eye (the charm is given), charm-necklaces, etc. Miss Freer's paper is followed (192-194) by "Notes" by M. Gaster.

Holtzmann (H.) Sakramentliches im Neuen Testamente. (A. f. Religw., Lpzg., 1904, VII, 58-69.) Discusses

the sacraments of the New Testament, with reference to recent literature, in relation to early Christian practices, pre-Christian rites, Mithrasism, mysteries, etc.

Japans militärische Entwicklung. (Globus, Brnschw., 1904, LXXXV, 157-161, 6 fgs.) Sketch of military evolution in Japan, based on Dr Joseph Lauterer's *Japan, das Land der aufgehenden Sonne, einst und jetzt* (Leipzig, 1904).

Karutz (R.) Ethnographische Wandlungen in Turkestan. (A. f. Anthr., Brnschw., 1904, N. F., II, 194-201.) The Kirgis, losing largely their caravan-activities through the building of the trans-Caspian railroad, flock to the towns; those in eastern Turkestan have been driven into the mountain-valleys as a result of increased cotton-culture and Russian official supervision. The Turkomans, who possess a certain culture-force of their own, suffer from an increasing poverty in the motives of their culture-products, particularly in utensils and ornamentation, carpet-weaving, etc. They are, however, beginning to be at home in agriculture. The city and town population east of the Amu-Darja lose, in like manner, from the influx of European products and models. Modifications are very noticeable in dwellings and their construction, furniture, etc. Lart weaving and related industries are influenced more and more by Russian methods. Booths and bazaars are changing also and the streets in which they are. As with primitive peoples the old things are everywhere passing away and swift work of the ethnologist is needed to preserve their remembrance.

ten Kate (H.) Noch einmal "Zur Psychologie der Japaner." (Globus, Brnschw., 1904, LXXXV, 226-227.) Reply to critique of Dr Baelz. Dr ten K. disavows any race prejudice, but thinks that the mistakes of European races cannot wash the Japanese white.

Lanz-Liebenfels (J.) Anthropozoon biblicum. (Vrtlhrss. f. Bibelk., Berlin, 1904, II, 307-355.) Author discovers the "missing link," in the man made of earth (as contrasted with the man made in the image of God—the "co-Aryan"), the *anthropozoon*, he terms him, of Genesis II, 7. Many strange arguments are adduced in support of this curious theory.

- Lehmann** (C. F.) Ueber neu gefundene chaldische Inschriften. (Z. f. Ethn., Berlin, 1904, XXXVI, 488-490.) Discusses three brief Chaldic inscriptions from Vosge-pag, Ishaniqom, and Haykavanak.
- Lessons from Japan.** (Nat. Geogr. Mag., Wash., 1904, XV, 221-225, 3 fgs.) Résumés facts concerning uses of bamboo, the making of paper, etc., from Fairchild's *Japanese Bamboos and their Introduction Into America* (Wash., 1904), and *Three new Plant Introductions from Japan*.
- von Luschan** (F.) Einige türkische Volkslieder aus Nordsyrien und die Bedeutung phonographischer Aufnahmen für die Völkerkunde. (Z. f. Ethn., Berlin, 1904, XXXVI, 177-202.) Gives native texts and translations of 22 brief songs from the Turks of northern Syria, with explanatory notes. Material collected in 1901 by the author and his wife. Von L. thinks highly of the possibilities of phonographic researches in folk-song. He calls attention to the influence of European and American music upon that of other and more or less primitive races—Japanese, Hawaiians, peoples of India, etc.—influence easily detected by phonographic records. A great ethnographic museum will have gramophonic apparatus for reproducing for visitors the voices of the peoples whose weapons and implements, ornament and clothing are presented before their eyes.
- Niehus** (H.) Der Maharaja von Durbhanga und sein Wohnsitz. (Globus, Brnschw., 1904, LXXXV, 302-306, 6 fgs.) Brief account of Singh Bahadur, his temples, palaces, parks, etc.
- Notes on Tibet.** (Nat. Geogr. Mag., Wash., 1904, XV, 292-294, 1 fg.) Résumés paper of Kawaguchi.
- Oldenberg** (H.) Indische Religion, 1903. (A. f. Religw., Lpzg., 1904, VII, 212-231.) Critical review of select literature of 1903, concerning ancient Hindu religion and mythology, magic, sacrifice, the horse, Buddhism, Jainism, Hinduism.
- Rivers** (W. H. R.) Toda prayer. (Folk-Lore, Lond., 1904, XV, 166-181.) Treats of the formulæ used in the daily ritual of the Toda dairy. Native texts and explanations. Dr R. is inclined to think that the Todas once possessed a higher civilization and that their prayer is the result of a process of degradation of their religion. It illustrates one way in which the Indian *mantra* may arise, — the third formula (besides prayer and magical incantation).
- Rösler** (Hr) Ueber die Aufdeckung einer alten Nekropole in Baku. (Z. f. Ethn., Berlin, 1904, XXXVI, 297-293.) Brief account, from the official periodical *Kawkas*, of the discovery (in connection with the excavations near the new Russian cathedral at Baku) of a prehistoric cemetery, a sort of catacombs. The covers of the stone coffins had on them cuneiform epitaphs (?).
- Schoenfeld** (E. D.) Die Halbinsel Sinai. Auf Grund eigener Forschung dargestellt. (Globus, Brnschw., 1904, LXXXV, 249-253.) Contains notes on flora and fauna and their uses, natives (almost entirely Bedouins), etc. Here occurs the *Tamarix mannifera*, the "manna" of the Bible. Besides the Bedouins there are a few Greek monks, some Egyptian and Turkish officials. Also a small group of people, now Mohammedans, but originally Christians, said to be the descendants of Wallachian slaves presented to the monastery of St Katharine by Justinian.
- Sellin** (E.) Ueber die Resultate der Ausgrabungen in Palästina für die sogenannte prähistorische Zeit. (Stzgb. d. Anthr. Ges. in Wien, 1904, 3-4.) Recent investigations into the archeology of Palestine have made it clear that the really prehistoric period ends with about 2000 B. C. The immigrant race of 2800-2500 is anatomically, linguistically, and religiously Semitic.
- Walker** (E. O.) The census of India. (Gent. Mag., Lond., 1904, CCXCVII, 353-359.) Contains brief notes (from Census report) on customs and beliefs of Deshusth Brahmans, Murris, Brahuis, tribes of Indo-Chinese border, Dravidians, Nayars, Bhils, etc. Infanticide is said now to be rare. The ethnographic review of the Census report contains valuable data.
- Wegener** (G.) Lhasa. (Globus, Brnschw., 1904, LXXXV, 269-274, map.) Résumés our knowledge of "the forbidden city" from the visit of Father Odorich von Pordenone in 1330 A. D. down to the present. Based on various authorities, including Waddell, Sri Sarat Chandra Das, Kawaguchi, etc.

Wellhausen (J.) Zwei Rechtsriten bei den Hebräern. (A. f. Religw., Lpzg., 1904, VII, 33-41.) Treats of anointment with oil (by the people, by a prophet, etc.), and the "spreading of the wings" (mantle cloak) over any one (Ruth 3, 9), as a symbol of protection. Dr W. notes that the Hebrew word for *anoint* really signifies "to stroke with the hand" — the oil-idea being later, and perhaps of Egyptian origin.

Wright (A. R.) Tibetan charms. (Folk-Lore, Lond., 1904, XV, 95, 1 pl.) Brief notes on an exorcist's dagger, a charm-box, a metal hand (Hebrew evil-eye charm), and medieval bronze amuletcases.

INDONESIA, AUSTRALASIA, POLYNESIA

Dempwolff (Dr) Ueber aussterbende Völker: Die Eingeborenen der "westlichen Inseln" in Deutsch-Neuguinea. (Z. f. Ethn., Berlin, 1904, XXXVI, 384-415, 1 pl., 8 fgs.) After historical introduction, treats of population, infanticide, diseases, social regulations, physical characters, language (the Matty language is grammatically north Melanesian, phonetically Polynesian), mythology, beliefs and customs, houses, food, weapons and implements, dances, etc., among the natives of the Hermit and Matty islands, etc. Malaria, in particular, is discussed at length. In some of the islands in a few years the population has decreased 50 percent.

Edwards (C. R.) Governing the Philippine islands. (Nat. Geogr. Mag., Wash., 1904, XV, 273-284, 6 fgs.) Contains pictures of Ililao hunter, Sulu Moro, Bontoc, Igorot, Subanon woman. No other particular data. American point of view.

—. The work of the Bureau of Insular Affairs. (Ibid., 239-255, 8 fgs.) The illustrations are of ethnological interest.

Foy (W.) Schemelartige Kokosnussschaber. (Mitt. d. Anthr. Ges. in Wien, 1904, XXXIV, 112-154, 16 fgs.) Treats, with abundant bibliographical references, of footstool-like coconut scrapers, their distribution (Africa on the east coast from Zanzibar and Suaheli; Asia, from India, Ceylon, Siam, Malacca; Indonesia, from Sumatra, Java, Nias, Flores, Alor, Timor, Borneo, Celebes, Moluccas, Philippines; and

Micronesia almost everywhere; Polynesia, from Ellice Is., Rotuma, Samoa, Society Is.; Melanesia, from Dutch New Guinea, Matty Is., Hermit Is., N. New Mecklenberg, St Matthias, Solomon Is., etc.). It does not occur in the central Melanesian area. The use of the implement is discussed in detail and its varieties pointed out. It was distributed by the Malayo-Polynesians from Asia eastward. There are three groups of this scraper: the board-form, the stool-form, and the spring-board form.

Friedmann (M.) Industrial education and the development of the Filipinos. (So. Wkmn., Hampton, Va., 1904, XXXIII, 381-384.) General argument for manual training. Author thinks the Filipino "does not recognize the dignity of labor."

Hagen (B.) Die ältesten Spur des Menschen in Australien. (Globus, Brnschw., 1904, LXXXV, 256-257, 1 fg.) Discusses the Warnnambool feet and seat impress. Dr H. refuses to recognize it as human. See *American Anthropologist*, 1903, N. S., V, 573.

Krämer (A.) Die Ornamentik der Kleidmatten und der Tatauierung auf den Marshall-Inseln nebst technologischen, philologischen und ethnologischen Notizen. (A. f. Anthr., Brnschw., 1904, N. F., II, 1-28, 6 pl., 31 fgs.) This valuable article treats of the *ir* or matcloths of the Marshall islands, their varieties, ornamentation (chief ones figured), names, etc. Also of tattooing (*äo*), its processes, varieties, names, patterns (chief ones are figured), etc. The native texts and translations of the prayer before tattooing and of 3 tattooing songs are given. Dr K. thinks that the order of the ornaments is of more significance for race-relationship than the interpretation, which must be used with great care. The order in tattooing is no less fixed than in mat-cloths. The arrangement of the tattoo-ornaments with the Marshall islanders is different from that with the Caroline islanders.

Mathews (R. H.) Die Sprache des Tyedynwürru Stammes der Eingebornen von Victoria. (Mitt. d. Anthr. Ges. in Wien, 1904, XXXIV, 71-76.) Gives for the first time outline of grammar. A trial, formed by adding *-kullik* to the plural, exists in this language.

— Die Múltierra-Initiationszeremonie. (Ibid., 77-83.) Somewhat detailed account of the *múltierra* or initiation-ceremony for boys among the Kurnt of New South Wales.

Riggs (A. S.) Filipino songs and music. (Dial, Chicago, 1904, XXXVII, 227-228.) Gives a brief ancient song of the Ilocans — native text and translations, besides notes on Ms. and songs in general. The song is addressed to the *mangmangkik* or *anitos* of the trees.

Schmidt (E.) Zur Frage nach der Bedeutung der Fussabdrücke des australischen Menschen. (Globus, Brnmschw., 1904, LXXXV, 323.) Reply to Alsborg. Dr S. calls for scientific evidence.

Stönnér (Hr) Steinskulpturen von der Insel Java. (Z. f. Ethn., Berlin, 1904, XXXVI, 519-523, 5 fgs.) Describes 5 stone sculptures (monkey, rakshasa, 3 rain-spout figures) from various parts of Java, now in the Indian collection of the Museum für Völkerkunde.

AMERICA

Ambrosetti (J. B.) Congreso de Americanistas. (Rev. de la Univ. de Buenos Aires, 1904, I, repr., pp. 42.) Report of Dr A. as delegate of the University of Buenos Aires to the thirteenth session (N. Y. 1902) of the International Congress of Americanists. Résumés papers and proceedings.

— Insignia litica de mando de tipo chileno. (An. d. Mus. Nac. de Buenos Aires, 1904, XI, 25-32, 9 fgs.) Describes a stone "sceptre," *bâton de commandement* or the like, of Chilean type from the south of Mendoza. A similar object from Chile exists in the Giglioli collection in Florence.

Armstrong (W. N.) Civilization by reindeer. (So. Wkmn., Hampton, Va., 1904, XXXIII, 209-215, 4 fgs.) Notes on the use of reindeer and the reindeer industry in Siberia and Alaska. It is interesting to find that the Lapps, who were engaged to teach the Eskimo about the reindeer, turned gold-miners when their contract expired. The Siberians at first employed as teachers "proved to be ignorant and unsatisfactory."

Batchelder (F. J.) Settling the Canadian Northwest. (Ibid., 218-122, 5 fgs.) The Mormon colony had settled "in southern Alberta, the only really arid portion of the region"—here they are

making the desert bloom. The Russian population now numbers nearly 20,000 and the Galician over 5,000. The Germans count 46,888 and the Scandinavians 17,314. A great mingling of peoples is taking place here.

Boas (F.) The folk-lore of the Eskimo. (J. Amer. Folk-Lore, Boston, 1904, XVII, 1-3.) Résumés data concerning nature and content of tales and legends from all parts of the Eskimo area, particularly the region east of the Mackenzie river, where the most typical forms of culture are to be found. Hero-tales, in which the supernatural plays a more or less important rôle, compose the great mass of Eskimo folk-lore and the most characteristic. Another fact is that "the animal myth proper was originally foreign to Eskimo folk-lore." The "for the benefit of man" ideas is absent from the transformations and creations of Eskimo folk-tales. Many of the animal tales must have been borrowed from the Indians. A sudden change from love to hatred is a common episode. Tales of shamans are quite numerous. The sexual element, as compared with that of Indian tales, is limited, and obscene incidents are few.

Brandt (Lilian). The negroes of St. Louis. (So. Wkmn., Hampton, Va., 1904, XXXIII, 223-228.) Notes on history, location, social status, employment and occupation, education and philanthropy, etc. The negro here is not being superseded by the white (1890-1900 whites increased 27 %, negroes 32 %). The population of negro descent exhibit social and economic grades, as do the white.

Clavel (M.) Items of folk-lore from Bahama negroes. (J. Amer. Folk-Lore, Boston, 1904, XVII, 36-38.) Gives numerous beliefs and superstitions concerning "hagging" (witchcraft), folk-medicine, etc. These negroes "have an abject terror of Indians," some of whom are believed still to survive in the forests of the larger islands.

Curtis (W. C.) The basketry of the Pautatucks and Scatacocks. (So. Wkmn., Hampton, Va., 1904, XXXIII, 385-390, 4 fgs.) Treats chiefly of "Molly Hatchett" baskets said to represent the art of the old Connecticut Indians. Molly Hatchett and her children were the last of the Pautatucks—

this "Indian princess" died at Turkey Hill, Derby, Conn., about 1829.

— A unique Indian basket. (*Ibid.*, 215-216, 2 fgs.) Describes briefly "a Pomo cradle-basket, not a 'baby-packer,' but a cradle."

Del Campana (D.) Contributo all' etnografia dei Toba. (A. per l' Antr. e la Etnol., Firenze, 1903, XXXIII, 287-322, 1 pl., 21 fgs.) Treats of clothing and ornament, objects of personal use (tobacco-pouches, bags, pipes, etc.; purses hair-strings, etc.), implements and instruments for hunting and fishing, food-getting and food-preparing, mortars, water-vessels, honey-liquor and its uses, musical instruments, bows and arrows, clubs and other weapons. The Toba consist of two groups, the Tocouit and the Pilagà or Ai. Ostrich-feathers are made much use of. The Toba pipe is cigar-like in form. The Tobas do not incise their vases for ornamental purposes. They are very fond of honey.

Dixon (R. B.) Some shamans of northern California. (*J. Amer. Folk-Lore*, Boston, 1904, XVII, 23-27.) Treats of character and procedure of shamans among the Shasta, Hat Creek and Achomawi, and Maidu Indians, stocks practically in contact one with another. With the Maidu the position of shaman is hereditary, with the Hat Creek and Achomawi acquired by lone vigil dreaming, among the Shasta by dreaming. Ideas as to cure and cause of disease differ also.

Dorsey (G. A.) Wichita tales. III. (*Ibid.*, 153-160.) English text of the story of "The two boys who slew the monsters and became stars." The chief figures are After-birth-Boy and his brother, Double-Faced-Man, and Little-Spider-Woman. A tale of disregarded taboo.

Du Bois (Constance G.) Mythology of the Mission Indians. (*Ibid.*, 185-188.) Two English versions of the San Luiseno legend of "the death of Wyot" with explanatory notes and comments, — also Boscana's version of the same legend.

— Mission-Indian religion. A myth in the making. (*So. Wkmn.*, Hampton, Va., 1904, XXXIII, 353-356.) Gives the San Luiseno myth of the departing god who left his footprint on the rock as evidence of himself to his people. Three brief songs accompany the story.

Ehrenreich (P.) Die Ethnographie Süd-amerikas im Beginn des XX. Jahrhunderts unter besonderer Berücksichtigung der Naturvölker. (A. f. Anthropol., Brnschw., 1904, N. F., III, 39-75.) Treats first of principles of ethnologic division, then gives a systematic review of the most important stocks and families of speech and discusses anthropogeographical facts, culture-relations, etc. E. recognizes about 55 distinct stocks, including, of course, several about which very little is known. The oldest traces of man have been found in the Pampas and Patagonia. The Brazilian plateau also is archeologically ancient. In the Andean highlands a great and old attempt to form an adaptive race was in process. Chibcha culture is younger than Peruvian. The Pampas peoples are new compared with the old Querendi-folk. The Amazon and its branches have been of vast importance in relation to migrations and tribal contacts. The original home of agriculture was in the great lowlands of the Amazon, Orinoco, etc. E. gives the Chaco region fewer possibilities for the development of culture than justly belong to it. Interesting local cultures (*e. g.* in the Xingu region) have developed in several parts of the continent. Degeneration of certain objects (throwing-sticks, bow, shield, etc.) in historical times is noted. Vulcanism has greatly influenced religion and mythology. Hero-myths and animal-stories abound. An excellent résumé of our present knowledge of South American ethnography.

Etnier (Ruth S.) Mexican life on the Rio Grande. (*So. Wkmn.*, Hampton, Va., 1904, XXXIII, 535-539, 5 fgs.) Notes on the town of Juarez and its people. According to the author "physically these border Mexicans are Indians."

Fletcher (Alice C.) Indian names. (*Ibid.*, 474-477.) Calls attention to "the careless treatment of rites and the misrepresentation of native ideas in the translation of Indian names." Discusses clan and added or new names. Miss F. holds that "the loss of original Indian names through the substitution of inadequate translation would be loss to the history of the human mind."

Folk-lore of the Negroes of Jamaica. (*Folk-Lore*, Lond., 1904, xv, pp. 87-94, 206-215.) First two instalments of contributions by colored students of Mico

College, Jamaica—material collected in 1896. The topics are signs, omens, myths, superstitions, etc., of all sorts (death, "duppies," conjuring, love, marriage, dreams, the house, outdoors, the body, etc.). African and European ideas are quaintly mixed.

Fraser (A.) The Gaelic folk-songs of Canada. (Trans. R. Soc. Canada, Ottawa, 1903, LX, sec. II, 49-60.) Gives examples of the poems of Evan MacColl, Dugald Buchanan, Patrick Grant, etc., who appealed to the Gael in Canada. Rev. J. Macgregor, of Pictou, N. S., Rev. Donald Monro, etc. Specimens given. Gaelic love-songs have flourished in Canada.

Guevara (T.) Historia de la civilización de Araucanía. (An. Univ., Santiago de Chile, 1902, CXII, 43-71, 249-268, 367-395; 1903, CXIII, 147-189, 305-365, 561-590.) Treats of the risings of 1859, 1866, 1868-1871, the state of Araucanía, 1862-1873, laws, government activities up to 1887, condition of the country, future problems, etc.

— Costumbres judiciales i enseñanza de los Araucanos. (Ibid., 203-256, 339-372.) Treats of administrative organization, family (list of relationship terms, etc., 221-224), property and agriculture (list of technical terms 233), justice, education among the old Araucanians and education of these Indians to-day. Besides the family-chiefs and the military chief (in war time) the *gulmen* or primitive rich man exerted great influence. The dignity of the caciques grew with the Spanish occupation. Domination of the father, polygamy, simulated wife-stealing, a family coöperating for material ends rather than united by ties of affection. The primitive pastoral (llama) habits of the Araucanos were increased by the animals introduced by their conquerors. *Huerin*, the word for "offense, crime," meant rather "damage"—they had a simple *lex talionis*, "head for head." Modifications due to Spanish influence made the cacique a sort of judge. Chile has done much, both through the early missionaries and the later schools for the Indians. At present there exist at least 80,000 Araucanians. The children receive a practical education in the country schools, while a number of natives are trained for teachers in the normal schools of Chillan and Valdivia.

Hale (E. E.) Algonquian language and literature. Report of the committee on publication. (Proc. Amer. Antiq. Soc., Worcester, 1904, N. S., XVI, 177-179.) Brief notes on Trumbull's "Natick Dictionary," Eliot's Bible, the work of Gallatin, Pilling, Gatschet, Jones.

Hayden (H. E.) The "Gravel Creek" Indian stone. (Proc. & Coll. Wyoming Hist. & Geol. Soc., 1902-3, Wilkes-Barré [1904], 87-92, 2 pl.) This mortar, or metate, is evidently of Indian manufacture, but the inscription upon it was doubtless "made by an unlearned white man"—trader, prisoner at the camp, or hunter.

Hepner (H. E.) The Aztecs of to-day. (So. Wkmn., Hampton, Va., 1904, XXXIII, 528-535, 4 fgs.) Notes on physical characters, dress, religion, foods, medicine, carving, weaving, amusements, etc. They have the Virgin but not Jesus. They still retain their fame as surgeons and "the wonderful art of the Aztec sculptors is not yet extinct." Mescal is made for sale, more than home consumption. Aztec greatness is far from being dead yet.

Indian Day-schools. (Ibid., 554-558.) Symposium by R. P. Higheagle, Maggie G. Keith, and J. J. Duncan on the purpose, helpfulness, and equipment of these schools.

Johnson (F. C.) Count Zinzendorf and the Moravian and Indian occupancy of the Wyoming valley, 1742-1763. (Proc. & Coll. Wyoming Hist. & Geol. Soc., 1902-3, Wilkes-Barré [1904], 119-182, 1 pl.) Contains notes on the Shawnees, Delawares, Nanticokes, Mohicans, and Iroquois. Also a number of Indian personal and proper names *passim*.

Koch (T.) Eine Forschungsreise nach Südamerika. (Z. f. Ethn., Berlin, 1904, XXXVI, 293-299.) Extracts from letters describing expedition of July, 1903, to February, 1904, in the Uaupés country. Vocabularies of Baniwa, Baré, Urekéna (a pure Nu-Arawak dialect), Uanána, Makú (a new linguistic stock), and of several of the Rio Airay peoples. The Kobéua practise a sort of endo-cannibalism, drinking in their *cachiri* the powdered bones of their dead relatives; they have also mask-dances. The Içánas have highly developed pottery and basketry. A number of good photographs were taken and numerous specimens of

art, etc., obtained. See also *Stagb. d. Anthr. Ges. in Wien*, 1904, 10-11.

— Brasilianische Forschungsreise. (Globus, Brnschw., 1904, LXXXV, 192.) Brief notes on travels in the country about the Icana and Airary rivers and the Indian tribes. Dr K. obtained several hundred photographs (including some of the mask-dance of the Kobéua), 500 ethnologic specimens (masks, pottery, basketry, etc.), and extensive vocabularies of several tribes hitherto unknown.

Kroeber (A. L.) A ghost-dance in California. (J. Amer. Folk-Lore, Boston, 1904, XVII, 32-35.) Describes a ghost-dance existent about 30 years ago among the Yurok and Karok Indians of the lower Klamath river, who obtained it from the Shasta—these last probably borrowed it from the Paiutes of Nevada. The specialized Karok-Yurok-Hupa culture has given the ghost-dance some peculiarities.

Lehmann-Nitsche (R.) Die dunklen Hautflecke der Neugeborenen bei Indianern und Mulatten. (Globus, Brnschw., 1904, LXXXV, 297-301, 2 fgs.) After resuming briefly the literature of the subject, the author adds his own observations from the Argentine (5 little Araucanian children). In the northern provinces (e. g. Catamarca), where mulattos still occur, the "spot" is called "mancha" or "mancha morada" (mulberry-colored spot), and is regarded as a sure sign of negro blood. On the Argentine littoral neither the thing nor the name is known. Dr L.-N. thinks the phenomenon can most plausibly be explained as a rudimentary formation. It is now known to occur in the light, the middle-colored, and the dark races. Bibliography of 40 titles.

— La "mancha morada" de los recién nacidos. (Sem. Méd., Buenos Aires, 1904, repr., pp. 1-23, 1 fg.) Spanish dress of last preceding title.

Lyman (W. D.) Myths and superstitions of the Oregon Indians. (Proc. Amer. Antiq. Soc., Worcester, 1904, N. S., XVI, 221-251.) Treats of myths relating to the supposed superior powers and to the spiritual nature of men, myths of the creation of the Indian tribes and their acquisition of fire and other agencies of life, stories accounting for the peculiar and beautiful features of some portions of the country, myths of the

hereafter and ideas of joys and punishments in another life. The Indians concerned are the Klickitat, Chinook, Yakima, etc. The author seems to confuse Chinook jargon names with real Indian ones, e. g., "shoto-lallies" can hardly be the Yakima word for "huckleberries," nor is "Sahale" the proper name of a Klickitat divinity. The "continuing story" is one feature of these myths—"gleeman bouts" of the imagination are in vogue.

Mooney (J.) The Indian navel cord. (J. Amer. Folk-Lore, Boston, 1904, XVII, 197.) Treats of disposal of navel cord among Cherokee, Kiowa, and Cheyenne Indians. With the last the child is thought to be right or left handed from the manner of its grasping the navel-cord package which has been hidden for it to hunt out.

Neger (F. W.) Die Insel Mocha. (Globus, Brnschw., 1904, LXXXV, 228.) Résumés briefly C. Reiche's *La isla de la Mocha* (Santiago de Chile, 1903). This island off the southern coast of Chile is of some anthropological importance. The three skulls described in detail are said not to be Araucanian, but preconquistorial. Many stone, bone and pottery remains occur. Iron axes and a copper knife indicate European influence. When discovered by Pastene in 1544 Mocha was inhabited by Araucanians. The island at present serves as "the land of souls," or the port thither.

Nelson (E. W.) A winter expedition into southwestern Mexico. (Nat. Geogr. Mag., Wash., 1904, XV, 341-356, 14 fgs.) Contains notes on the Indians of the Lake Chapala region, the Tarascans of Michoacan, the negroes of Acapulco, etc. The region about Mt Tancitaro is the home of the turkey, "found wild here, domesticated by the Aztecs, and introduced into the Old World by the Spaniards soon after the conquest." In parts of Guerrero the negroes have crowded out the Indians, and the African hut is now one of the features of the country.

Newell (W. W.) Eighth Memoir of the American Folk-Lore Society. (J. Amer. Folk-Lore, 1904, XVII, 189-196.) Critical résumé of Dorsey's *Traditions of the Skidi Pawnee*.

Ojeda (T. T.) Memoria historica sobre la familia Alvarez de Toledo en Chile.

(An Univ., Santiago de Chile, 1903, CXIII, 201-276, 447-526.) A valuable genealogical study, with statistics, filiation-list, etc.

Osgood (W. H.) Lake Clark, a little known Alaskan lake. (Nat. Geogr. Mag., Wash., 1904, xv, 326-331, 3 figs.) Contains, p. 329, notes on the natives of Keeghik, "the westernmost representatives of the pure Athapascan stock." Nearly all are of mixed blood, "usually with considerable trace of Russian." Their language is now "as much or more mixed than their blood." Only a few know any English, but "nearly all are proficient in Russian and in modified Aleut, as well as in several Indian lingoes." They appear to have suffered less than some other tribes from the deteriorating influences of the whites.

Person (Mary A.) The religion of the negro. (So. Wkmm., Hampton, Va., 1904, XXXIII, 403-404.) Discusses negro Christianity.

Roe (W. C.) An oculist among the Indians. (Ibid., 229-231.) The Indians in Colony, Okl., seem to be particularly susceptible to trachoma — 38 out of 120 cases of boys and girls had beginning trachoma. Of 222 cases of all ages and sexes examined 120 were found to require treatment. Conditions are, however, improving among these Cheyennes and Arapahos.

Sapper (K.) Der gegenwärtige Stand der ethnographischen Kenntnis von Mittelamerika. (A. f. Anthr., Brnschw., 1903, N. F., III, 1-38, 7 pl., map, 3 figs.) Résumés data concerning present extent and distribution of the Indian peoples of Central America (17 stocks totaling 1,582,000 souls), physical characters (chiefly based on Starr), present culture-conditions (food and its preparation, food-plants, food-products, clothing and ornament, dwellings and furniture, society, intellectual culture, art, music, poetry, religion, etc.). Interesting is the Huastec "island" of Chicomucelo in Mayan Chiapas. As Chibchan, Sapper groups Guatuso, Cabécara, Bribri, Térraba, Brunca, Dorasque, Rama, Guaymi, Cuna, and the extinct Corobici, Voto, Tariaca, and Quepo. The language of the Salvadoran village of Guatijiagua, hitherto quite unknown, may have Lenca affinities. The admixture of Spanish blood in the Indian population is increasing even in

remote regions. Along the Atlantic littoral, from British Honduras to Panama, negro intermixture is occurring more and more. Birth-rate and infant mortality are both high and both variable. Race-smell is also variable. In the interior the resistance against white culture-influence is still strong, and even in the villages and small towns the Indian factor in the institutions, etc., of the *mestizo* exceeds the white. Naturally native social organization is best preserved among such independent peoples as the Lacandons and some of the Chibcha tribes. Spanish influence is in several regions largely modifying Indian speech. Native poetry still survives, chiefly in transitory form, improvisation, etc. (e. g., the grave-eulogies of the Talamancas). S. knows of but a single game (the Kekchi *muluc*, a sort of dice with corn) of adults that does not show European influence — as do all the children's games. On the whole the Indian tribes of C. America have suffered most loss in the intellectual and social field, while their material field has sometimes even extended itself into the European. An excellent article.

Schmidt (M.) Nachrichten über die Kayabi-Indianer. (Z. f. Ethn., Berlin, 1904, XXXVI, 466-468, 1 fig.) Brief résumé of the expedition of Bodstein in 1901. The arrows of the Kayabi are described.

— Ableitung südamerikanischer Geflechtmuster aus der Technik des Flechtens. (Ibid., 490-512, 40 figs.) Author argues that out of the technique of basketry itself motives arise, which by mere variation and combination are further perfected by the human mind. Also, wherever palms grow and their leaves are used for textile purposes an independent point of origin occurs for the textile motif and the ornamentation derived from it. The origin of the basket out of the feathered palm-leaf and the *motifs* and ornamentation thereby suggested are of great interest.

Seler (E.) Archäologische Untersuchungen in Costarica. (Globus, Brnschw., 1904, LXXXV, 233-239, 9 figs.) Critical résumé of C. V. Hartman's *Archaeological Researches in Costa Rica* (Stockholm, 1901). Dr Seler suggests a *rapprochement* of some of the Costa Rican animal *motifs* and certain forms met with in the Chimú region of Peru.

- Ueber Steinkisten, Tepetlacalli, mit Opferdarstellungen und andere ähnliche Monumente. (*Z. f. Ethn.*, Berlin, 1904, XXXVI, 244–290, 54 fgs.) Treats of the stone chests of Riva Palacio, Islas y Bustamente, the Hackmack stone chest in the Hamburg Ethnological Museum, and the Tezcoco chest in the Museo Nacional de Mexico, ornamentation, their mythological significance, etc. Also the Mixcouac stone in the Mexican museum, the Huitzuco stone, and the “8 reed” stone plate of Orozco y Berra, the last relating probably to the dedication of a temple by the elder Montezuma in 1447. Most of these monuments have to do with the sacrifice of blood (one’s own in propitiatory fashion), and the ashes of the deceased which they were to hold—those of princes and kings.
- Simms** (S. C.) Traditions of the Sarcee Indians. (*J. Amer. Folk-Lore*, Boston, 1904, XVII, 180–182.) English texts of brief legends of origin of Sarcees, the deluge (with Algonquian diving episode), origin of constellation of the Bear.
- Speck** (F. G.) Some Mohegan-Pequot legends. (*Ibid.*, 183–184.) English texts of three brief stories: Chahnameed, the glutton, wins the eating match; Chahnameed squeezes the stone; Why lovers should never become jealous.
- Thompson** (A. H.) Ethnographic odontology; the Inca Peruvians. (*Dent. Digest*, Chicago, 1903, repr., 28 pp., 12 fgs.) Treats of the teeth in general and in detail. Investigations based on extensive and minute notes on some 500 Peruvian skulls in U. S. museums. Defect and disease of the teeth among these Indians are such as one might expect from a civilized people who ate maize and chewed coca. The finer type of Quichua and the coarser Aymara differ in several respects.
- Tooker** (W. W.) Algonquian names of some mountains and hills. (*J. Amer. Folk-Lore*, Boston, 1904, XVII, 171–179.) Treats etymologies of Monadnock, Katahdin, Weequadnock, Weequit, Massanutton, Shot-nigher, Muchattoes, Manhattan, Massachusetts, Wachusett, Wachogue, Watchung, Mauch Chunk, Kearsarge, Taconic, Woonsocket, Neutakonkanut, etc. Mr Tooker’s authority ought to drive out of the newspapers and periodicals some of the absurd etymologies (*e. g.* for Kearsarge) that still appear in them.
- Washington** (B. T.) The value of educating the Negro. (*So. Wkmn.*, Hampton, Va., 1904, XXXIII, 558–564.) Author argues that “at every point at which the Negro has touched the white man, the Negro has had the wisdom to get something that has made him a stronger and more useful citizen.”
- Wren** (C.) The stone age. Remains of the stone age in the Wyoming valley and along the Susquehanna river. (*Proc. & Coll. Wyoming Hist. & Geol. Soc.*, 1902–3, Wilkes-Barré, [1904], 93–114, 3 pl.) General remarks on the stone age in America, etc., with brief account of collection of specimens in the Society’s museum. The author’s collection consists of some 5,300 pieces, probably, as a rule, of Algonquian origin. The “notched disks,” whose use is conjectural, number more than 50.